587 /36 cont./ relationship is to be conceived as salimara'.
835 Defining it as salimara' means that such relationship is considered in connection with the bad consequences for the country. It signifies that such a relationship is found "very bad."

Household Tasks

462 Rice pounding, weaving, and cooking are female occupations par excellence. However they are not entirely [592] household affairs.

For the 129 houses, 75 blocks for pounding rice were 252 592 counted (2). On the average, therefore, more than one rice-

[556]

2. The Kapala group is relatively the richest: for 81 houses it numbered 53 blocks. The Mangenre group numbered 7 for 18 houses, and the Rest group 15 for 30 houses.

pounding block exists for every two houses. The blocks lie near the houses. A house apart has its own block, but where the houses are close together, as is usual where the inhabitants are close relatives of each other, there one block may be used jointly by as many as three houses. Common use of one and the same block is a matter of course where the /37/ users are kinsmen. It attains the nature of a favor if this is not the case.

286 592 It is safe to assume that around 20 years ago, at a time when sarongs were still woven at home in greater numbers than is the case today, the number of looms was also greater. Then each house probably possessed one loom apiece. At that time it would, therefore, have been possible to contend that sarong weaving was a family affair. In 1948, 101 looms were counted for 129 houses (1), a number of women no longer have

286 592 /37 cont./ 1. Here again the Kapala group appeared to be comparatively the best provided. In its 81 houses, 73 looms were found; in the 18 houses of the Mangenre group, 11; and in the 30 houses of the Rest group, 17. In a few houses I observed two looms.

looms in their own houses and are therefore dependent upon kinsmen [illegible] of one. Wherever the household is incapable of fulfil[illegible]certain task, the latter is taken over by the related [illegible]t is safe to assume that the lack of yarn durin[illegible]n five consecutive years, in any case until 1948, th[illegible]ar of this registration, was the reason that no new looms were acquired, while disuse caused many of them to deteriorate. The remaining 101 will therefore probably be used up after a few years.

602 476 One can observe regularly that female relatives "get" from each other a household article or a few ingredients for a meal. In such a case one does not speak of borrowing, and it is not regarded as such, for these are all everyday matters. Without these items one is helpless, and therefore they use them among each other. Soap, rice (beras), and a saucepan are apparently equally common articles, but these definitely do not go from hand to hand every day. What is stated here applies to female relatives; among them this [609] mutual assistance is a matter of course. But they have a different attitude toward a non-relative. Should she come to get something several times in a row, there are many ways of making clear to her that this is little appreciated.

462 The men have the task of bringing home from pasar, garden, or sawah whatever is necessary for daily existence. They cultivate the sawah and garden. They provide the women with

462 /144 cont./ whose older members supervise the younger
476 ones, and at the same time protect and lead them. This group forms a unit with respect to the group of men, but it does not act jointly otherwise.

462 The activities of women tie them to house and yard. Among their tasks are pounding rice, preparation of daily meals, festive meals, and offerings. Furthermore, they are charged with the spinning of yarn, weaving of sarongs, laundering and maintenance of clothes, and the care of small children. Except at harvest time women do not work in the sawahs (1).

[243]

1. A poor district, such as the vicinity of Takalar where plantings frequently have to be done several times because the first attempts fail, constitutes an exception. There the women help with planting.

[443] Older women who need a job on the side, sell home-made cookies at pasars and festivals. Sometimes they keep a small coffee warong /shop/.

177 At the present time a comparatively large number of
462 these activities have been taken away from the women.
[283] Spinning practically no longer occurs. Commercial yarns have taken the place of homespun products. During the Japanese period a temporary revival of spinning was note in a number of districts where the imported yarns could not fill the demand. Weaving decreased because of the large
[286] import of cheap sarongs. Only better ones continued to be woven at home. Where rice mills are established, pounding
[252] at home becomes an unnecessary drudgery (2).
[256]

1:Alkema & Bezemer--564 E-4, 5 (no date)1927 OB1 Indonesia OB1
Sumatra OD1
Makassar OG6

[505 cont.]

I 286 weaver. It is hollowed out on the inside, and a narrow strip is cut out along the entire length. The woven material can be kept in the hollow part after it has been rolled around a stick. The unused part of the warp is wound around a plank which at the same time forms one end of the loom. This plank, of course, must be firmly secured. Some kind of foundation is necessary, which, however varied, must keep the plank steady. Usually the warp-beam is placed in two blocks, split at the top, whose foot pieces rest on horizontal planks so that the warp-beam cannot move. [506] The back piece of leather of the first type of loom is replaced by a wooden yoke that serves the same purpose in weaving.

The weaving is done in the same way as with the first loom. In a sitting position, the woman throws the shuttle between the threads, and when she has woven a piece as wide as the plank she rolls it up and lets the warp-beam out a notch. To do this, however, the weaver must get up each time.

A third and much more efficient type of loom is one with which the weaver, by means of pedals, draws the even and uneven threads up and down with foot movements. She can sit on a bench, and the tiring movements connected with tightening the warp are eliminated. This loom much more closely resembles the old European hand-loom. It is used on the west coast of Sumatra, in southern Celebes for narrow fabrics, and on Surabaja, too, the [illustration appears here] loom with a weaving stool is known. A loom with pedals that is worked while standing is used in the Principalities and the eastern corner of Java for weaving bands.

M S [286]

I [177] The District Officer, J. E. Jasper, introduced a British-Indian loom in the subdistrict Menganti in 1907, but we do not know the outcome.

Weaving is the most widespread branch of applied art throughout the archipelago because of its close connection with particularly vital utilitarian articles, namely, clothing. It is therefore, so "interwoven" with existence that religious belief

1:Alkema & Bezemer--581 E-4, 5 (no date)1927 OB1 Indonesia OB1
Minangkabau OD10
Java OE1
Sumatra OD1
Makassar OG6
Moluccas OH1
Kisar OF10

I 286 J S MK ML K 286

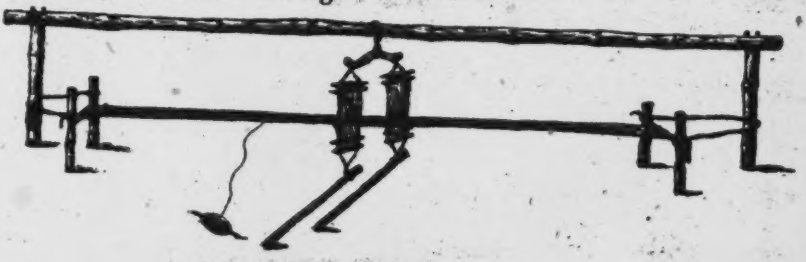
[520 cont.]

In the archipelago it is found primarily: on Java, in the [illustration appears here] residencies Kediri, Rembang, Semarang, and Pekalongan; on Sumatra, especially Pajakoemboeh; on southern Celebes and the eastern Moluccas, Kisar particularly. The bands are used primarily as waistbands to hold the sarong and as kris bands, as well as for loincloths.

Mn 286

The trimmings from the Padang Highlands can be called a peculiar form of band weaving.

I 286



Apparatus for Weaving Bands
Photo. Jasper and Mas Pirngadie

Batik. Like the ikat work, batiking is also a reserving process, but with the difference that the ikat dyeing is done before the weaving while batiking is done on the finished cloth. In the second place batiking differs from ikat work in that here the dyeing process must be a cold process since the reserving-material is wax, which would melt in a hot liquid.

I 174 286

[521] According to some, the meaning of the word batik stems from the period when the custom was to drip starch on the cloth to be processed. In any case, batik comes from the stem tik, which is a sound imitating the fall of a drop. According to Dr. Juynboll, another word from this stem is ambatik, touching cotton with the tjanting, the little syringe by means of which the wax is applied to the cloth to be processed.

this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

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generally agree in this matter. She said that there could not 1164
have been a law compelling colonization as there is not enough 743
room to care for all the lepers here, who number in the thou- 758
sands (though India and Africa are worse off). So, many
lepers are still at large. Generally, those who enter are those [753]
who either fear infection spreading to their relatives, or those
whose relatives won't have them around, or those whom the
kampong compels to leave their local community. But they
have a happy life in a way, and this impresses the native mind,
because they get free and good food, good houses, etc. The [461]
nurse said that there is some trouble in getting them to work
as they will not do so unless they have to. Nevertheless, they
do all the work needed and the place is well cared for, in fact,
spotless. She said that psychologically there was little trouble
with the native lepers but that Europeans almost went crazy.
I saw only one Eurasian little girl. They weave their own [286]
clothes. I saw a backbar loom here [in the leper asylum at
Bolombaru--Analyst] and another in the old man's house. All
girls can weave, and practically all sarongs are homemade. I
saw some beauties. And now I know how the weaving is done.
The colors are really amazing. They weave a long narrow
strip, perhaps thirty inches, and cut and sew to make a sarong.
This takes from three to seven days. One military doctor
comes here three times a week. The rest of the work is done
entirely by the patients. The nurse said she liked her work and
seemed to be in excellent spirits. I told her that I would give
them old detective books. An old man [a patient in the leper 159
asylum, Balombaru--Analyst] (photograph) said that he had
formerly been captain of a prau. He had made a fine model of
one like his for his son, and was quite proud to show it off. He
said that he had sailed wherever there was trade, and that
formerly he might be away from three to four years. He said
that he had gone to Surabaja, Cheribon, Semarang, Batavia,
Padang, Singapore, Siam, Penang, and even China. He had
once had a chance to go to the United States (how?) but did not
go. He showed me a picture of himself when he was in Java in
the old days. It showed him, his former wife, and another
couple. All were wearing horn rimmed glasses (property
of the photographer?). He was dressed in a dark coat,
wide "slicker" pants of the twenties and a necktie. He was
not at all hesitant about talking of his former wife. He
said that this one was still in Java with one child. He said
he had only one male child by his present wife, but that he
had many other children by others. He even seems un-
certain as to how many wives, exactly, he has had. There

582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
114 kampongs. Also, the sailors live in separate kampongs, but
226 again they said that it is not true about their being endogamous. After all, however, Friedericy said merely that they had a tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
411 smiths could make them. They also showed me a fine kris. They said that different kinds of krises also had pangkat, and that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here. They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kampong. There are also mat makers. And nearly all sarongs are homemade. Spinning wheels are present but they are not much in use. They did use them during the Japanese time, and certainly know how to. Also there is not much use of dye, but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on elsewhere. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

The old fellows knew all about the pre-1906 kasuwijang as
565 written up in Friedericy. They knew about the forty and six
567 sets of specialists in the old court. And they agreed about the three ways of getting slaves in the old days. They said that a man a little lower might marry a little higher, but there would be much gossip on this matter if he did. They agreed about the tawa-ana division in a slave-free, (wife-husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be something to it. They added that gadu, a type of gauze sarong, which is used at feasts by nobles and at marriage, can be used by anyone. Saleh has a remarkable festive belt for a kris. His father's photograph shows him in former years with it. It is woven with the verses from the Koran.

177 The economic life of this region has changed relatively
342 little over the past fifty years. Perhaps the most spectacular change has been the appearance of automobiles, but also electricity to some extent, radio, ready-made cloth, and water pipes. But in general, things are not too different from the way they were fifty years ago. One noticeable thing, however, is the predominance of corrugated iron roofing on houses.

291 As for old crafts, most of them are still practiced. Women,
286 however, no longer weave men's blouses, but only sarongs.
178 This is because men tend to wear shirts or coats of trade cloth, for the most part ready-made. Formerly, in the pre-Dutch period, the kampong folk were not allowed to wear shirts or blouses, but could only put on shoulder cloths. Every woman here can still weave and they know how to spin and did so during the Japanese time. But now they usually buy thread.
[294] There are a few sewing machines in the kampong, several of them owned by the tailor. When I told them of the rapid changes in American material culture in the past fifty years they were quite amazed, as evidently they had thought the United States had had cars and so forth for a long time. They saw the contrast between fast change there and slow change
[323 462] here. There are potters in the kampong and all of them are women. There is at least one smith too. The food is about
178 the same now as before. They responded in dead-pan fashion
262 when I told them about balanced diets. They said formerly there was no butter, except perhaps for the radja, but that now there was much butter used by the commoners and this was believed to be a change. Also there is some use of tinned foods, but evidently not much.

178 As for economic self-sufficiency of the kampong, it has
433 not changed much, the people ordinarily buying only what they
241 cannot produce themselves, for example salt and tobacco, Agriculture is about the same. I told them about the use of airplanes for planting and machine reaping and binding in the United States, and they were quite impressed. They were also impressed when I told them that machine agriculture is already being used in parts of Timor. Harvesting here is still done as
178 before. As for changes in house construction, the only differ-
342 ence seems to be that of the tin roofs. I later learned that the
592 houses here often contain more people than in Makassar. Frequently there are twenty inhabitants to a house, and the average is easily ten per house.

292 As for clothing, in addition to those mentioned above, it is
291 said that the fine adat shawls for women, like the padjoge, are few. However, each woman tries to keep one for feasts.